The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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SABBATH MAILS.

FOR THE WESTERN LUMINARY.

A review of the Report of the Committee of the Senate of the United States on the subject of transporting the mails on the Sabbath day.—continued.

NO. II.

We have seen that the position that government cannot determine, what is, or is not God's law, leads to conclusions both dangerous and destructive of the rights of conscience—and that neither Congress, or indeed any of the State Governments which may happen to pass an act destructive of the rights of conscience, can ever be brought to repeal it, because it would lead to a determination of what is God's law.—We have also seen that the same principle would destroy marriage, and that a minority believing marriage to be a yoke imposed upon human nature by men, and not in conformity to God's law, is a good reason for leaving every man to choose what woman he pleases, and not to bind him to "prefer one woman before another," and that he has a right to treat every woman "alike." The same reasoning will justify incest. We ask Mr. Johnson, why we are prohibited from marrying our sisters, mothers, &c. Persians, who, like Jews, are protected here, believe there is no wrong in doing so. How wrong is it for government to interfere in this matter, and to punish such incestuous connections! Besides, we ask for the foundation of such prohibitary laws, restraining incest, if it does not exist exclusively in the law of God, and that as ancient as the decalogue, of which the committee seem to think but lightly.

We shall pause, as we again may have occasion to do, to notice the blundering and mistaken theology, often suggested by this committee, through its organ Mr. Johnson. They seem to have discovered that the decalogue, or the fourth commandment thereof, and the example of the apostles adopted different days. They construe the decalogue to embrace the seventh day from the creation—and that that seventh day is our saturday. They must have put this construction on the commandment without reading it, or they or their chairman, would have seen that it only required a seventh part of time, and that it is satisfied with any day, that amounts to a whole day after six have transpired. We will not stop here to controvert the erroneous statements relative to the sentiments of different christians, further than to deny the assertion that any sect called christians who deny the sabbath, were ever remarkable for, or possessed any piety.

But the most remarkable thing is that the conclusion to which the committee at length arrived should have led them to such a course. They express a "hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions"—"with these religious views the committee are of opinion that congress cannot interfere!" Again and again they repeat that government is a civil and not a religious institution—and that religion cannot be established—every sect is entitled to protection from it. It is strange that Mr. Johnson and his committee did not see that this was taking the side of the petitioners. This is their doctrine. They never asked congress to establish any day—to enforce any religious observance. They complain that congress has violated the religious observances of the community—has trampled on the rights of conscience, and insulted not only the religious community, but also the laws of all the states which recognize a sabbath; and they ask congress to retrace their steps—to discontinue such a course—to let such religious observances alone—and what is the answer of Mr. Johnson! Why, lest they should violate the rights of conscience—or favor religious establishments—or respect religious observances—they will continue the insult of which they have already been guilty! The very same argument would justify congress in refusing to repeal a former law, which some how or other should get into the code and which should impose the penalty of five hundred dollars, and inflict one years imprisonment on every person who should profess the religion of Jesus Christ. A minority, or some among us, count that religion a delusion, and nothing but enthusiasm and superstition. Well, for this cause—in this conflict of opinion, congress ought not to interfere! This reasoning is as good, in the case supposed as in that to which it is applied by the committee. But what necessity was there to recur to the ancient persecutions on account of religion, heretofore known in the world, unless it was to intimate to the christian petitioners, that the professors of christianity had induced civil government to such a course! How illiberal and unjust was such an insinuation! That civil governments have persecuted the real believers in christianity, is admitted; and it is no wonder that the irreligious functionaries of our government should tell christians, that you ought to submit to insults of conscience, because your predecessors have received worse treatment from other governments.

But we deny the insinuations of this committee, and its learned chairman, that real christianity ever caused persecution—although civil governments have first courted and corrupted the hollow and unsanctified votaries of christianity, into their service. The enmity however which caused persecution was seated in worldly governments, and not in Christianity.

But still a more illiberal *inuendo*, or rather bare faced assertion, is made against the petitioners. They are told at once that extensive religious combinations to effect a political object is dangerous, and that the application of these petitioners is the *first effort of the kind*—and the end in view is constitutional innovation. That religious despotism is near when religion begins to operate upon the political institutions of the country—and that the catastrophe of other nations furnishes an awful warning of the consequence! It could not have been conjectured that our government, which according to the report itself, ought to respect the religious as well as the irreligious, should so far insult the former class of citizens, as to tell them that they were the dangerous part of the community—especially if they should happen to agree in asking a favor of government! If they exercise the right of petitioning for a redress of grievances, they are guilty of religious combination, especially if many unite in the same object. If congress is asked to relieve and not to insult or wound the consciences of her citizens by governmental acts, then the petitioners are laboring for the establishment of a principle which lays the foundation for dangerous innovations! If they ask congress to abstain from sanctioning sabbath violations—barely to discontinue legalized acts destroying the sabbath in the community, they are told that religious despotism is their object! How degrading is such treatment! Neither the committee nor their refined chairman can bear the approach of christians. They seem to create a horror such as manifested itself long ago to beings of another kind, of torment before the time. If commercial speculators approach in crowds, with their petitions—if all the irreligious classes of the community combine for any particular object, and pour their petitions on congress in a flood, no danger is apprehended. No dangerous combination is insinuated—no innovation is charged, no despotism cast up. But if christians unite in asking congress to let the sabbath alone—not to establish it and not to obliterate it—then all these illiberal charges are cast in their teeth! Christians have really need of some of those christian virtues which the committee in a sneer, seem to recommend, in another part of the report, to be enabled to bear such treatment from their government. But we ask and we challenge the committee, and their learned chairman, to point out the catastrophe of nations brought about by religious combinations. Religion never thus seized upon a government, and then, as the great serpent of Africa does with the tiger, overthrew and destroyed it. That governments have often made use of religion as an engine of state, and have themselves become religious combinations, is admitted; but it always was a combination to destroy true religion. To make use of religious men and religious institutions for base purposes, has been the practice of governments and then to charge religion itself as the cause of these evils; and in this charge Mr. Johnson and his committee have cordially united.

X. Y. & Z.

"Sunday Mails."—If it is proper to suspend the immense and complicate operations of government, the judicial, legislative, and executive business of the country, from the National Legislature down to a village committee on that day, there can be no sufficient reason for making the Post Office department an exception. Every statute book, in every State in the Union, has respect to this usage. What folly, therefore, to prate about religious ambition in the case before us.—*N. Y. American.*

Mails in England.—The English government *does not* permit the transportation of the Mail on the Sabbath. This we say upon authority that is not to be questioned. The change has been effected within a few years. It met with opposition such as that now experienced in this country, but we believe not on the ground of consummating the union of church and State.—*Norwalk Gazette.*

General Jackson on the Sabbath.—General Jackson on his way from Nashville to the seat of government, spent a Sabbath at Washington, Penn. He attended public worship twice, during the day—in the Presbyterian and Methodist churches. We were gratified at reading this statement, as it showed a regard to the Saboath, and to the proper duties of the day.

Con. Obs.

Institution of the Sabbath.—It was with much pleasure that we listend on the last Lord's-day evening to a discourse by an able preacher on the reasons for this day of rest. His text was the memorable passage from the mouth of our Lord, Mark ii. 27.—*The Sabbath was made for man, and not man for the Sabbath.*

As the fourth commandment is a part of that immutable law which cannot be abrogated, the preacher took occasion to demonstrate, by going through all the ten commands, that wherever the fourth is disregarded.—there, all the others are most flagrantly violated. It is the observance of this, which gives tone and life to the others.

Chr. Watchman.

SABBATH SCHOOLS.

Reasons why it is the peculiar duty and privilege of Ministers of the Gospel to promote Sabbath Schools.

CONCLUDED.

6. Again, the ministers of this day have a great work to do to prepare the world for the outpouring of the Holy Ghost. We hope for great enlargement of the church in the present century; the movements of Providence seem to indicate a great and general revival of religious feeling and activity. It is already begun; our horizon has at different points been overspread with showers of mercy which have refreshed the land. But if this world goes on, we have no reason to expect that the usual prefatory movements will be dispensed with. God work by appropriate means. No fact in the history of his grace is better ascertained, than that the dews of the Spirit descend chiefly where the ground has been prepared and the seed sown. Does any minister therefore wish for an extensive revival of religion, both in his own charge, and in the church generally? Can he expect it while the people neglect the word of God, while they are ignorant of those truths which the Holy Ghost employs to produce an increase of piety? Can he expect children to seek the Lord early, and the youth to consecrate the bloom of their age to God, when they know not his claims, nor his promises, nor his threatenings? Can a minister neglect a class of persons in the most interesting and favourable part of their existence, when their consciences are tender, their prejudices are pliable, and their habits unformed, and yet be so preposterous as to expect them to turn to God when they shall have grown up to maturity in sin, when every wicked propensity shall have added to its native depravity the hardihood of age?

There is no doubt that there is in the means which God has appointed, in connexion with his *promised* blessing, moral power enough to convert the world. The comparatively little success that has hitherto attended those means in our hands, must be attributed to some mistake in applying them, as well as to want of zeal? Is not this the mistake, viz. the direction of an *undue proportion* of our professional efforts to the conversion of adults? The great burden of ministerial labour, at present, is the presentation of truth to those who are least likely to feel its influence, to those whose habits and sentiments have already acquired the vigiour of maturity. But how seldom do we set children distinctly before our minds while composing and preaching our discourses! We seem to be waiting till they too shall have obtained the same confirmed habits of sin and inflexibility of principle which we lament in their parents, ere we make any direct and general efforts for their salvation. Shall this course be continued? Shall we go on thus endeavoring to straighten the obliquities of the full grown oak, while we leave the pliant twig that springs up at our feet to receive every bent that accident or design may give it? And while we continue to do thus, shall we insult heaven by inconsistent prayers for revivals of religion? We complain that the hearts of the people are hardened through the custom of sinning What different auditories we should have, if those of whose obduracy we complain had enjoyed faithful Sabbath School instruction in their childhood! And is it no object to prevent their offspring from becoming hereafter such as they now are? Do we lament the want of parental fidelity at the present day? And where shall we find an adequate and available substitute for that faithfulness, except in the general prevalence of Sabbath Schools?

7. Consider the probable influence of Sabbath Schools on the moral interprizes of the age. The chief obstacle which the executive agents in our benevolent societies have to surmount, is the want of the appropriate spirit of the times; a spirit in vigorous action in the cause of human improvement. But assemble the children of the nation into Sabbath Schools and you bring them under an influence which will not fail to produce that spirit. Their Libraries composed in a considerable degree of biography and histories of persons and places whose names are associated with the cause of missions, together with the Sabbath School periodicals which are becoming common in the country, will certainly enlist their sympathies in the cause of benevolence. The budding purposes of many a noble and philanthropic soul will here be cherished. The dewy influences of divine truth, distilled each Sabbath into the youthful heart,—the example of Swartz, Martyn, Brainerd, Mills, and other kindred spirits, exhibited in their weekly reading, will rouse up many a mind whose energies else had slumbered through a whole life of inaction. How many missionaries abroad, and how many ministers at home are known to have received the first impulse in their career of usefulness and honour in Sabbath Schools! Let the cause become general and the effect will be so. Let all our children be trained up in this way, and in ten years time no branch of the cause of benevolence will lack advocates or agents. Will men be wanted for the missionary work? Is a state to be explored and supplied with the Bible? Is the conscience of the nation to be roused in favour of the Sabbath? What ever be the call of Providence, thousands of bosoms will thrill with a responsive feeling, and thousands of hands will be prompt to execute whatever the interests of religion and of man require.

Lastly—Sabbath Schools are destined to do much towards producing that union in sentiment and fraternal regard which will mark the reign of the Prince of Peace. This effect will follow, not only as the indirect result of the general influence of Sabbath Schools, but also as the natural and obvious tendency of the system of instruction which these schools employ. The sentiments of all will be cast in a scriptural mould. In the Sabbath Schools of every denomination the Bible holds the highest place; it is the chief subject of study; almost the whole of the instruction goes to explain and enforce it.

Now it is easy to see that under such a discipline, the mutual feelings and perhaps the opinions of different denominations will gradually conform to the word of God, and consequently approximate towards each other. However diverse be the sects to which parents are attached, the early impressions of their children on the leading points in theology will be similar, because they will all drink from the same fountain. Hitherto one great occasion of differences among Christians has been the use of certain technical expressions which have become the watch words of party. But when men shall have been trained up from their infancy in the study of Bible sentiments and the use of Bible language, these *Shibboleths* of bigotry will fall into neglect. The phraseology of Scripture will gradually become the vehicle of religious thought; and where a common language is employed, a similarity of feeling, to a greater or less extent, must be the consequence; and this, too, while each party retains its distinctive doctrines And who that has witnessed the ravages of party zeal in the past and present generations, will not hail with delight an institution that promises to kindle a purer flame in the generation to come? Who that has looked on while the strength of the church has been exhausted by internal dissensions, and seen the "Sacramental host," instead of charging the enemy in one phalanx, warring only in feeble detachments, without concert and almost without success, but must rejoice in prospect of the day when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The cause of Sabbath Schools will succeed. The advantages of the institution are so obvious and so easy of attainment, that, I doubt not, the zeal of the clergy of the United States will carry forward the enterprise to the desired consummation. With this conviction firmly impressed on my mind, words cannot express the glorious results which I anticipate. In the visions of my country's future history, I seem to see blessings such as the world has never known. I look forward a few short years and see whole lands pervaded with these nurseries of righteousness, and the entire youth of the nation training up for God and glory. I see three millions of men, whose principles will have been planted and watered in Sabbath Schools before the middle of this century, go forth to share the responsibilities and maintain the rights of American citizens, while five millions succeed them in like manner instructed, and in due time followed by eight millions more. As this widening influence goes on, the land is purified of its abominations. The corruptions of political intrigue, the abuse of power, the blighting effect of vice sanctioned in high places, all fail before the regenerated morals of the republic. I seem to behold all the elements of society becoming less and less accessible to bad influences as this system spreads, and facilities opened for every pious, every humane enterprise. Millions of money are saved by the prevention of expensive vices. The press is compelled to be pure by the increasing delicacy of the popular taste. A nation trained up in Sabbath Schools becomes a nation of intelligent thinkers, of liberal and self denying philanthropists. As the land fills with Sabbath Schools in one generation, in the next it is full of churches and seminaries of learning, of scholars and ministers. Christianity has her lights in every hall of science, and sends her apostles abroad into every clime The watchmen on the walls of Zion see eye to eye, and side by side confront the common foe. Preaching will have more effect, revivals become purer and more extensive, and converts be better instructed and less likely to fall away. In all that relates to her internal order and her external efforts, I see the church governed by the principles of the Bible. The command of God will be the reason of her enterprizes, and his promise the measure of her expectations. In those times, there can be no illiberal parsimony towards objects of public interest, no flinching from the post of danger, no reluctance to part with wealth or ease for Christ's sake and the gospel's. All this will be brought about by the ascendency of truth—the general

viewing of things, human and divine, just as they are: and this ascendency of truth is to be gained by a timely and extensive application of the facts and doctrines of the Bible to the minds of the whole community.

But suppose these anticipations of the prevalence of Sabbath Schools to be unfounded—that no such moral engine will ever be brought to bear extensively on the character and destinies of this republic. Suppose our population should go on as it has done, far outstripping the increase of the means of moral and intellectual culture, and rolling its annual tide back from the ancient altars of our fathers, over the immense regions of the west and south; and suppose this world of mind should be left to exert its immeasurable energies without the controlling power of intelligence and virtue—what colours can paint the scenes of public and private crime—what imagination can conceive the licentiousness of the populace, the venality of the magistracy, and the thousand other moral and political evils that will corrode and fester in the vitals of the community, prostrating the liberties, and, worse than all destroying the souls of thousands who might else be saved!

Patriots, Christians, Ministers of the Most High God, the alternative is before you. Employ the means to enlighten and sanctify the nation, and it is saved; neglect them, and it is lost. The instrument of your country's salvation is at your command, and the responsibility of its failure or success rests upon you.

OWEN.

THE BOOK OF JASHER.

The book of Jasher, mentioned in the following letter will be regarded as a literary curiosity, and it is even possible that it may be the one spoken of in Joshua and Samuel It seems to us barely possible, however; for Josephus and Philo evidently knew nothing of its existence, nor is any account of it to be found in the Rabbinical literature of any age. As to its character, due allowance must be made for Samuel's enthusiasm as a discoverer.—*N. Y. Obs*

To the Editor of the London Courier.

Sir—I beg leave to inform you that I am in possession of the Book of Jasher in the Hebrew language, which accident threw in my way in meeting with an Israelite from Barbary, who presented me with it, without knowing its value; and I am now translating it into English, and it will be published shortly, with the Hebrew on one side and the English on the other, with notes critical and historical. The Book, it seems, has been preserved by the Jews in the East, and some few copies were printed in Poland twenty years ago

It is written in that plain and beautiful style that will sufficiently testify its great antiquity.—However much I venerate the sacred scripture, and however infinite I consider the distance between this book and the inspired volume which we possess, I am still bold to declare that its language is equally beautiful, and throughout one hundred and sixty pages it keeps up the same chaste, elegant, and historical style as that much admired part of Scripture—the history of Joseph. It commences with the creation of man, containing very copious accounts of Jewish records, not at all mentioned in Scripture, and reaches as far as Joshua. The two places in Scripture, wherein the Book of Jasher is mentioned, are beautifully cleared up throughout this Book, particularly that in 2 Samuel, chap. 1, v. xviii. "Also he bade them teach the children of Judah the use of the bow; behold it is written in the Book of Jasher." It also elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology.

But I do not suppose that it has come down to us as pure as the sacred volumes—and I have not the least doubt that some few parts of it are of a later date than the body of the book I have already translated one half of the Book, having been encouraged to the task by some Christian friends, who possess a fervent zeal for the House of Israel, and an attachment to Hebrew literature. M. SAMUEL.

Of 104, St James' street, Liverpool.
Kelso, Nov. 14, 1828.

THE SUN OF RIGHTEOUSNESS.

Whensoever I think of my blessed Saviour, the Sun of Righteousness, I apprehend, or rather by the eye of faith I behold him in the highest heavens, there shining in glory and splendor infinitely greater than any mortal eye can bear, invested with supreme majesty, honor, and authority over the whole creation. I behold him there surrounded with an innumerable company of holy angels, as so many fixed stars, and of glorified saints as planets enlightened by him; all his sattellites or servants waiting upon him, ready upon all occasions to reflect and convey his benign influences or favors to his people upon earth. I see him yonder by his own light; I behold him displaying his bright beams, and diffusing his light round about, over the whole church, both that which is triumphant in heaven, and that which is militant here on earth; that all the members of it may see all things belonging to their peace. I behold him continually sending down his quickening spirit upon those who are baptized into, and believe in his holy name, to regenerate them, to be a standing principle of a new and divine life in them. I behold him there manifesting himself, and causing his face to shine upon those who look up to him, so as to refresh and cheer their spirits, to make them brisk and lively, and able to run *with patience the race that it is set before them.* I behold him there continually issuing forth his Holy Spirit, to actuate and influence the administration of his word and sacraments: that all who duly receive them may thereby grow in grace, and be fruitful in every good word and work. In short, as the sun was made to rule and govern the day, so I behold the Sun of Righteousness as governing his church, and ordering all things both within it and without it, so as to make them work together for the good of those who love God, till he hath brought them all to himself, to live with him in the highest heavens, where they also shall by his means, *shine forth as the sun in the kingdom of their Father forever.* Matt. xiii, 43.—*Bishop Beveridge.*

WEST TENNESSEE.

Extract from the Narrative of the state of religion, in the bounds of the Synod of West Tennessee, Oct. 1828.

In view of what the Lord is doing for the church, the Synod have great reason to thank God and take courage. Religion and good morals are certainly gaining ground.

Several interesting revivals of religion have occurred during the last year; some of which are now progressing. Many have been added to the church, who, a few months since, were the willing captives of Satan; and something done to arrest the crying sins of the land.

Synod were gratified to hear of the interesting state of religion in some parts of the Cherokee and Chickasaw tribes of Indians; and they rejoice in the belief, that if these already too much abused people can be permitted to remain on the land of their forefathers, the day is not very distant when they will become a truly civilized and christian people.

Some of our Presbyteries have with a commendable zeal adopted measures to promote the more strict observance of the Christian Sabbath, and also to put down intemperance, that monster, which is slaying around us his thousands and tens of thousands. Considerable attention is likewise excited on the subject of educating pious young men for the gospel ministry. The Synod were much cheered in learning the happy effects which have resulted from the agreement into which they entered at their sessions at Nashville last October. A goodly number of the members of our church, as well as others who are not professors of religion, have adopted the plan of *entire abstinence*, and meet with far less difficulty in carrying it into execution, than was anticipated. Some very pleasing facts have come to our knowledge, which, were it proper to mention, would gladden the heart of every friend of Temperance, and animate him to go forward in the good work. The intemperate man has been reformed, and now sits a humble disciple at the feet of Jesus.

The Synod would with pleasure record the fact that in Courtland, Ala. within our bounds, there is an excellent public house, from which distilled ardent spirits are entirely excluded; and they cheerfully recommend to the members of our church, and to every sober man, that they patronize every such establishment.

RELIGION IN DARLINGTON & MARION DISTRICTS, S. C.

Extract of a letter from the Rev N. R. Morgan, to the Editor of the Charleston Observer, dated Jan 28. 1829.

"Three years ago when I came to Darlington and Marion, the Church at the former place had no existence, but now has 30 members; and that in the latter was sinking into ruin, and its scattered members were almost ready to give up all for lost; and as I had been laboring for four or five years in my first settlement, in a neighboring district, without any visible seals of my ministry, I had almost concluded that I had mistaken my calling, and that I was destined to labor in vain, and spend my strength for nought. But there were a few in these places who still prayed for Zion, with the faith of Elijah, and their prayers were heard A little cloud appeared in the heavens, small indeed, at first, but enlarging as it approached. Mercy drops began to fall, and Zion began to bud and blossom as the rose. And as the showers increased from one communion to another, souls were soon flocking home as clouds and as doves to their windows. Within three or four months past, fifty souls have been added to our churches On last Sabbath, at Hopewell Church, in Marion District, 21 whites and one black were received on a profession of their faith, and many more are anxiously inquiring the way.

"Among the subjects of this revival, there are some young men who wish to devote themselves to the work of the Ministry, if they could obtain means to prepare them for this high vocation."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

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BENEFICENCE.

Capt Lewis Rose who died in Mercer County, Ky. on the 20 h ult. has left by his will five hundred dollars, t the Trustees of Centre College, at Danville, to aid in establishing a pro fessorship in Theology in said institu tion. An interesting obituary of said deceased will appear in our next paper.

SABBATH SCHOOLS.

We invite the attention of Clergymen, and all other friends of Sabbath Schools, to a very interesting essay on this subject, concluded in this week's paper. It is extracted from a Tract entitled, "*Plans and Motives for the extension of Sabbath Schools*," to which was awarded the premium of fifty dollars by the Princeton Sabbath School Union. We hope our readers will be both instructed and profited by an attentive perusal of it.

REVIVAL IN WASHINTON CITY.

For the Western Luminary.

Mr. Skillman,

If you think the following extract, (deeply interesting to me,) worthy a place in your columns, you will please insert it, and oblige

A Constant Reader.

"*Washington City, Jan.* 26, 1829.

"You have heard the circumstances attending our withdrawal from the 2d Church. In this whole affair we have endeavoured to have an eye single to the glory of God. The Almighty uses various means in accomplishing his wise purposes. We have looked to the Lord, and he has directed us. Since Mr D's. arrival among us, the house where we now worship has been crowded with attentive hearers. The professors are very active in encouraging those who have hitherto been accustomed to profane the Sabbath, to go up to the house of God. Our congregation is principally composed of this class. We have an anxious or enquiry meeting on every Monday evening, also prayer meetings during the week which are all crowded to overflowing Indeed, we cannot at present obtain a house sufficiently large to accommodate the congregation. About thirty among us have lately been led to rejoice in Christ, and many are deeply impressed with the importance of Divine things The work is increasing. You will rejoice to hear that Mr —— has been given to us in answer to our prayers. He has taken hold of the work in earnest On his fortieth birth day he called his family together for the deeply interesting purpose of bowing together around a throne of grace And now the morning and evening sacrifice daily ascends there from off the family altar. The Lord is bringing the stoutest hearts to submit to the mild sceptre of the Prince of Peace."

REVIVAL MEETINGS IN LONDON.

From the London Evangelical Magazine for January, we learn that several meetings have been held by the Congregational ministers in London, with a view to promote a revival of religion among themselves, and if possible, to communicate the spirit of revival to their respective churches and congregations.

The first large meeting was held at the Poultry Chapel, on the 26th of November, the Rev. H. F. Burder in the chair At this truly interesting meeting forty nine ministers attended, and a spirit of love and holy excitement seemed to prevail.

This meeting was adjourned to the 3d of December, when fifty one brethren were present. The speakers generally gave utterance to their feelings in a manner which indicated how deeply they longed for a revival. Some of them recorded instances of revival in their congregations, and spoke of that revival as the result of a deeper feeling of piety and holy zeal in their own minds. All were interested by the details which Mr. H. F. Burder furnished of his Bible classes, and Saturday evening prayer meetings preparatory to the communion of the Lord's Supper.

Resolutions for an address to the churches, and for holding a meeting for prayer and for religious conference periodically, were proposed by Mr Fletcher, to be recommended to the Board for adoption at its next meeting for business

This edifying conference, after Mr Wood had concluded in prayer, adjourned to December the 17th, on which day another truly solemn meeting was held, the result of which, it is hoped, will be felt by many Christian friends, who were not privileged to be there. May the holy work proceed with still growing success, and copious showers of divine influence be poured out from above!

The Baptist Magazine also states that Wednesday, the tenth day of November, was set apart by the London Baptist churches for the solemn purpose of prayer for the outpouring of the Holy Spirit, and that the meetings were numerously attended. "A great degree of solemnity prevailed a remarkable spirit of supplication was manifested, and many exclaimed. We have never seen it in this fashion."—*N Y Obs.*

AMERICAN TRACT SOCIETY.

LADIES MEMBERS FOR LIFE.

It was reported some months since in the columns of the Observer that *twelve ladies from Bridgeport Connecticut*, had become life members of this Society by a contribution of $20 each, with particular reference to aiding the Society in extending its operations in the valley of the Mississippi.

The same sum was also soon after contributed by a lady of the *city of New York*, accompanied by a wish that twenty ladies of this city might be constituted life members; and *seventeen* ladies from the city have since been made life members.

We have now the pleasure to announce that *thirteen ladies in Hartford, Connecticut*, have each subscribed the sum of $20 and also that the wives of the three Congregetional clergymen in that city have been made life members, making *sixteen ladies life members from Hartford*.

The efforts now making by the American Tract Society to supply the great valley of the Mississippi with Tracts, in which six faithful Agents are now constantly laboring, will require a very large annual expenditure; and we are gratified to see the *ladies* of these Eastern States so cheerfully contributing to carry the Gospel in this interesting form, to their children, and brothers, and friends, and countrymen, embraced in the 4,000,000 of that rising and growing country.—*N. Y. Obs.*

A NEW PROPOSAL

The Washington County Bible Society celebrated its seventeenth anniversary on the last Wednesday in January From the Report it appeared that the destitute families had been mostly supplied with the Bible; and that besides paying the expenses of its own operations the society had been able to forward to the Parent Society within the year, a donation of $400 and had funds on hand for another donation of $1 100.

The most important measure adopted by the Society, at this annual meeting, is contained in the following resolution.

Resolved, That the Society humbly and earnestly recommend to the American Bible Society, *to resolve immediately to supply every destitute family in the United States with a copy of the Holy Scriptures;* and that to enable them to carry this into effect, we pledge AN EXTRA EFFORT to increase our funds, and will transmit the whole amount to their treasury.

The Board of Directors most cordially approve of this recommendation, and being deeply impressed with the magnitude of the object proposed, and and believing that it is not less practicable than important, they authorized the Committee, who will communicate the resolution to the Parent Society, to accompany it with assurances, that if they will undertake to put a Bible into every destitute family in the United States, *within two years*, this County Society will within that period, raise and contribute $5,000 towards the object If 500 of the other 600 Auxiliary Societies throughout the United States will make any thing like a proportionate and simultaneous effort, the American Bible Society will not only be enabled fully to attain the proposed object, but while they are doing it, they may extend rather than curtail their foreign operations. *Ib.*

Religious Instruction of Slaves.—At a late meeting of the Baptist Convention of South-Carolina, a Committee appointed in reference to people of color, reported— That they recommend, that on the Lord's day, after divine service, or at some convenient hour in the day, the minister, or some member or members of the church, should assemble the colored people together, and engage in the business of reading and explaining the Scriptures to them in a manner suited to their capacities, and encouraging them to repeat and commit to memory such parts of them as may be suited to their case. That the obligation to observe the ten commandments be impressed on their minds; and the Sermon on the Mount, their duty as servants, as neighbours and members of the church be expounded to them. That, as far as practicable, they be divided into classes, over whom, some discreet colored member of the church be placed as leader, who shall watch over their conduct." The report was concurred in.

Renunciations of Masonary.—The Utica Baptist Register of February 6th, contains communications from Elder Randolp Streeter, of Tully, Elder Abraham Ennis, of Pompey, and Elder Richard Hunt, of Burns; all renouncing Free Masonary. The Free Press of the 7th inst. states, that the Rev. Mr. Davis of South Reading, and Rev. Mr. Mallory, of Woburn, (both Baptist ministers,) have publicly renounced Free Masonry; and that the Rev. Jared Reid, of Reading, (Pastor of the Congregational Church in that town,) made a similar renunciation the Sabbath previous, before a large congregation. The number of individual public renunciations, which have been from time to time announced in the Anti-Masonic papers, is large. Many of the persons are reputed as pious and respectable; but are not generally known in this vicinity. Other individuals, however, have been mentioned, residing in Massachusetts and other New England States. Rev. Henry Jones, some time since mentioned in our paper, is a Congregational minister in good standing, as pastor of a Church in Cavot, Vt.—*Boston Rec.*

Anti Masonic Papers.—The number of Anti Masonic newspapers known in the month of November last, was stated at thirty five; twenty two of which were in the state of New-York. Since that time, the number has constantly been increasing. Two have lately been commenced in Boston. These papers are conducted by seceding Masons.

Miami Canal.—The Dayton Journal mentions the arrival of the first packet boat at that place from Cincin-

nati on *Sunday* This does not promise well for the moral influence of the internal improvements that are going on in Ohio. When a Canal has once become a thoroughfare for Sunday travelling, it is a hard matter to check the evil, and the golden gains which the Canal promises however great they may be, will be dearly purchased by any dimunition of regard for a day on the proper observance of which the permanent well-being of a community so essentially depend.—*N Y Obs*

INAUGURAL ADDRESS

DELIVERED BY

GEN ANDREW JACKSON.

On being sworn into office as President of the United States on the 4th of March 1829

FELLOW-CITIZENS:—About to undertake the arduous duties that I have been appointed to perform, by the choice of a free people, I avail myself of this customary and solemn occasion to express the gratitude which their confidence inspires, and to acknowledge the accountability which my situation enjoins. While the magnitude of their interests convinces me that no thanks can be adequate to the honor they have conferred, it admonishes me that the best return I can make, is the zealous dedication of my humble abilities to their service and their good.

As the instrument of the Federal Constitution, it will devolve on me, for a stated period, to execute the laws of the U. States; to superintend their foreign and their confederate relations; to manage their revenue; to command their forces; and, by communications to the Legislature, to watch over and promote their interests generally. And the principles of action by which I shall endeavor to accomplish this circle of duties, it is now proper for me briefly to explain.

In administering the laws of Congress, I shall keep steadily in view the limitations as well as the extent of the Executive power, trusting thereby to discharge the functions of my office, without transcending its authority. With foreign nations it will be my study to preserve peace and to cultivate friendship, on fair and honorable terms; and in the adjustment of any differences that may exist or arise, to exhibit the forbearance becoming a powerful nation, rather than the sensibility belonging to a gallant people.

In such measures as I may be called on to pursue, in regard to the rights of the separate States, I hope to be animated by a proper respect for those sovereign members of our Union; taking care not to confound the powers they have reserved to themselves, with those they have granted to the confederacy.

The management of the public revenue—that searching operation in all governments—is among the most delicate and important trusts in ours; and it will, of course, demand no inconsiderable share of my official solicitude. Under every aspect in which it can be considered, it would appear that advantage must result from the observance of a strict and faithful economy. This I shall aim at the more anxiously, both because it will facilitate the the extinguishment of the national debt—the unnecessary duration of which is incompatible with real independence—and because it will counteract that tendency to public and private prodigacy which a profuse expenditure of money by the Government is but too apt to engender. Powerful auxiliaries to the attainment of this desirable end are to be found in the regulations provided by the wisdom of Congress, for the specific appropriation of public money and the prompt accountability of public officers.

With regard to a proper selection of the subjects of imposts with a view to revenue it would seem to me that the spirit of equity, caution, and compromise in which the Constitution was formed, requires that the great interests of agriculture, commerce, and manufactures, should be equally favored, and that, perhaps, the only exception to this rule, should consist in the peculiar encouragement of any products of either of them that may be found essential to our national independence.

Internal improvement, and the diffusion of knowledge, so far as they can be promoted by the constitutional acts of the Federal Government, are of high importance.

Considering standing armies as dangerous to free governments, in time of peace, I shall not seek to enlarge our present establishment, nor disregard that salutary lesson of political experience which teaches that the military should be held subordinate to the civil power. The gradual increase of our Navy, whose flag has displayed, in distant climes, our skill in navigation, and our fame in arms, the preservation of our forts, arsenals and dock-yards, and the introduction of progressive improvements in the discipline and science of both branches of our military service, are so plainly prescribed by prudence, that I should be excused for omitting their mention, sooner than for enlarging on their importance. But the bulwark of our defence is the national militia, which, in the present state of our intelligence and population, must render us invincible. As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the right of person and of property, liberty of conscience, and the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable *Ægis*.—Partial injuries and occasional mortifications we may be subjected to, but a million of armed freemen, possessed of the means of war, can never be conquered by a foreign foe. To any just system, therefore calculated to strengthen this natural safeguard of the country, I shall cheerfully lend all the aid in my power.

It will be my sincere and constant desire, to observe towards the Indian tribes within our limits, a just and liberal policy; and to give that humane and considerate attention to their rights and their wants, which are consistent with the habits of our government, and the feelings of our people.

The recent demonstration of public sentiment inscribes, on the list of executive duties, in characters too legible to be overlooked, the task of reform; which will require, particularly, the correction of those abuses that have brought the patronage of the Federal Government into conflict with the freedom of elections, and the counteractions of those causes which have disturbed the rightful course of appointment, and have placed or continued power in unfaithful or incompetent hands.

In the performance of a task thus generally delineated, I shall endeavor to select those whose diligence and talents will ensure, in their respective stations, able and faithful co-operation—depending for the advancement of the public service, more on the integrity and zeal of the public officers than on their numbers.

A diffidence, perhaps too just in my own qualifications, will teach me to look with reverence to the examples of public virtue left by my illustrious predecessors, and with veneration to the lights that flow from the mind that founded and the mind that reformed, our system. The same diffidence induces me to hope for instruction and aid from the co-ordinate branches of the government, and for the indulgence and support of my fellow citizens generally. And a firm reliance on the goodness of that power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that he will continue to make our beloved country the object of his divine care and gracious benediction.

THE NEW CABINET.

We are authorized to say, that the new Cabinet will consist of

MARTIN VAN BUREN, of New-York, as Secretary of State.

SAMUEL D INGHAM, of Pennsylvania, as Secretary of the Treasury.

JOHN M'LEAN, of Ohio, as Post Master General.

JOHN H. EATON, of Tennessee, as Secretary of War.

JOHN BRANCH, of North-Carolina, as Secretary of the Navy.

JOHN MCPHERSON BERRIEN, of Georgia, as Attorney General.

It will be seen, that the Post Master General is to be included in the Cabinet. We learn that the President elect, yesterday, received a letter from Mr VAN BUREN, accepting the State Department. The other gentlemen are in this city, and have notified their acceptance in person.—[*U. S. Telegraph, Feb.* 26.

SABBATH MAILS.

We give it as our opinion, that a favourable impression has been made on the House by the number and character of the memorialists on the mails, as well as by the fact of their residence in different and distant parts of the nation.

If this great object is temperately and steadily pursued, and if the representatives of the nation are respectfully treated in what is said, written, and done, by those interested, the attainment, in part at least, will not probably be far distant. We recommend, therefore, that all personalities be laid aside, and that any thing like satire or ridicule on what may seem to them a strange course, be avoided by those who are disposed to indulge in them.

In this indulgence some of the eastern papers have perhaps ventured rather farther than a wise regard to the attainment of their ultimate object would justify, though doubtless with the best intentions. Let there be sober, solid and irrefragable argument, but as little of levity as possible. The dignity of the subject forbids it.—*Columbia Register*.

SICKNESS AT GIBRALTAR.

The following account of the late sickness at Gibraltar is from a letter written by the Rev William Barber, Methodist Missionary, to a friend in England. It is dated October 16th, and the writer died of the sickness he describes, only ten days after.

"A fierce disease, which you can neither see, nor hear, nor touch, springs invisibly on its victims; and not by ones or twos, but by scores and hundreds, we are putting them into the grave. The number of dead is so great, that to bury them in single graves is impracticable. Trenches are dug, and the coffins (for, thank God, as yet coffins can be had, though only by the most praise-worthy vigor of the government) are laid side by side, in regular but most afflictive order. Yesterday, for example, I read the funeral service over nineteen bodies in the Protestant ground. More than that number, of course, were likewise interred in the grounds of the Catholics and Jews. This morning I had to discharge the same melancholy duty for ten more; and how many may follow in the afternoon, I cannot guess. The burial-ground and the hospitals are spots of intense infection, and I am every moment with my life in my hand. But, 'what do ye more than others?' With a very, very sinful heart, and a life that looks to me only in the light of something far worse than a blank, I prostrate myself at the feet of Jesus, and hope for every thing through his atonement alone."

MARRIED,

On the 12th inst. in this Town, by the Rev. N. H. Hall, Mr. JAMES J. LEMON to Miss FAYETTE TAYLOR. At the same time and place, Mr. JOSEPH C. NORWOOD, to Miss LOUISA TAYLOR.

DIED,

In Geneva, on the 11th ult. the Rev. Henry Axtell, D. D. aged 56, pastor of the Presbyterian church in that place; and on the 15th ult. his eldest daughter, Miss Rebecca Axtell, aged 30. Dr A. was a native of New-Jersey, and was ordained at Geneva, in 1817, when his church consisted of about 70 members. At his death the number had increased to about 400.

At Montpelier, Va. the residence of Mr. James Madison, on the 11th ult. Mrs. ELEANOR MADISON, aged 98, the venerable parent of our Ex-President.

In Mercer county, Ky. on the 20th ult. Capt. LEWIS ROSE, aged 80 years.

On the 23d ult. at his residence in this county, Mr. JOSEPH PATTERSON, aged 80 years.

At the residence of Mr. Richard Downton in this county, on the 4th inst. Mr. DAVID DOWNTON, aged 80 years.

In this county on the 20th ult. Mr. THOMAS STHRESHLY, aged 83 years.

From the Vermont Telegraph.

SUNDAY SICKNESS.

Mr. Editor—It being my duty to stand on the walls of the spiritual Jerusulem, to watch for souls, as one that must give account; of course, their wants and woes, their faults and follies, with the most eligible method of supplying, preventing, or alleviating them, occupy in some way or other, the greater part of my time and attention.

In discharging these duties, obstacles, in varied forms and qualities, possessing unequal degrees of weight, and influence, are seen to lie in the way, and threaten to blast our fairest prospects of success. These, however, must be either surmounted or removed; the way must be kept clear, lest that which is lame be turned aside from the right path

Some of the existing impediments to ministerial usefulness, have been noticed in your valuable miscellany; but that one which elicits these remarks, as far as I have observed, has received no attention in your columns.

Sunday sickness is a great and a growing evil; it has its seat, not in the body, but in the mind and affections. It will not be denied that people may be really indisposed on Sundays, as well as on other days.—Such indisposition, however, is not *that* about which I write

If we trace *Sunday sickness* to its *cause*, I believe it will uniformly be found to have originateu in the decline of fervent zeal for the glory of God and the salvation of men. A mind in such a state furnishes the proper aliment for this malady.—The symptoms of this disease are numerous, complex and alarming—I cannot treat of them all in this piece. There is one, however, more prominent than the rest, which must receive some attention This is worldly-mindedness. This disposes the patient to undertake for each week more labor than can be accomplished. It is true the poor man is so sick on Sunday that he cannot go to church; and his horses, too, are so hardly drove all the week that his family must also stay at home. But mark the sudden change. It is Monday morning; the sick man is well, and yet has taken no medicine nor called for a physician He rises long before day-light, marshals all his forces; his horses are, like himself, completely renovated. All is bustle, nor can he spare fifteen or twenty minutes for family worship, the days are so short?

He is a good sort of a man; his neighbors have more charity than to think he lives without prayer. Besides he is a member of the church and has engaged to maintain the worship of God in his family, tho' he has not time now to say his prayers. Well, he is just now very much hurried; all his family, and all his horses and oxen are on the alert, yoked up and lashed into commotion to catch the world by speed. Or if any considerable portion of it be already possessed, they are employed as so many sentinels to watch its fugitive humors, and contravene its attempts to make to itself wings and fly away.

In this manner is the week spent—Saturday night arrives—several jobs are unfinished—what shall be done? Hark!—the reply, "We may, (says the good man) work a little later this evening than usual; we can rest to morrow—we need not rise so early, it is Sunday." The work is plied to a late hour—both man and beast are sufficiently fatigued, and all retire to rest.

Sunday morning.—Sure enough, this world worn family, viewing it as a day of rest, repose in their beds until a late hour. How unlike the conduct of her who was early at the sepulchre. Here the time is spent which should have been spent in preparing for the sanctuary; but it is now too late. The question is then put, who will go to meeting today? One replies, "I worked so hard last week, and especially last evening, that I don't feel well enough to go." Another who has just come in from the barn, shrugs his shoulders, draws up close to the stove, and says, "This is the coldest morning we have had this year, and it looks very stormy—I can't think of going to meeting to day." A third says, "I should like to go to church to-day but if it be so dreadful cold, and looks stormy too, I guess I sha'nt go to day—There may not be a good fire in the meeting house: when I was there last the house was so cold and the minister so tedious, that I got completely chilled, and narrowly escaped a severe fit of sickness."—The good man says, "I don't feel well enough to walk so far. I am getting old, and can't endure toil as formerly. I am not as well as common to day, and my horses had such a hard week of it that they want to rest; especially as I must begin my journey early in the week. A merciful man is merciful to his beasts; I therefore don't see that we can go to church to day; though if we were all well enough I should like to be there"

To this they all agree, (and why not? he is their father,) and the day is spent in shaving, cleaning boots and shoes, lounging, sauntering about, making or receiving visits, which are spent in idle and unprofitable conversation about fashions, angry political disputations, or worldly business—and all this by professors of religion! members of the church of ——! Were Cicero now alive, he might exclaim with good reason, '*O tempora! O mores!*'

H.

FASHIONS OF THE WORLD.

Messrs. Editors: I beg leave to offer a few thoughts to professors of religion, through the medium of your useful publication, on a subject that is often lamented, while nothing efficient is done to correct the growing evil—I allude to the *slavery* of the *church* to the fashions of the world. Probably the worshippers of Juggernaut are under no greater bondage to their idol god, than many who profess to have renounced the world and its vanities are to the changing fashions of the day. As these fashions are almost numberless, and are interwoven with every condition and habit of life, and affect more or less all clases of professors, it is impossible in a few remarks, to even glance at the legion: I shall therefore confine my observations to the dress of females.

That it is the duty of women, professing godliness, to exhibit before the world an example of modest apparel, can never be questioned without denying the authority of the Bible:—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold or pearls, or costly array; but which becometh women professing godliness, with good works."—Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart."

It is only to open our eyes, as we walk our streets or enter our churches, to see the most palpable violation of these divine injunctions: and what is most to be lamented is, that it is tolerated by the churches, and the daughters of Zion are encouraged in the sin that most easily besets them The growing extravagance of female dress is actually impoverishing many families that might otherwise be in comfortable circumstances, and utterly preventing them from contributing to the charities for evangelizing the world. Only take the amount of the chains of gold, the bracelets, the finger rings, the feathers, the ribbands, and the trimmings worn by the daughters of Zion in America, which God has solemnly interdicted, and it would annually form a sum probably more than *five times greater* than all that is now raised by all the charitable societies of the day; and what a sin this must be to call down the chastizing frowns of Heaven upon the churches!

Mantuamakers and milliners find it for their interest to keep the fashions every varying A dress can be worn but a short time before it must be altered or laid aside for a new one, simply because the fashion has altered; it is also the same with hats. It is but a few years since seven or eight yards was a pattern for a lady's dress; but the same width now requires from twelve to eighteen to complete the flounces! A decent hat or bonnet would then cost but four to eight dollars; now they are from ten to thirty, and such is the present fashion, that if the sole object was to put at defiance the authority of Heaven, requiring women to dress with *shamefacedness*, it could not be much more effectually done.

But it is often said, "How can these evils be corrected? It will not do for ladies to attract attention by singularity." Every one who has entered into covenant with God, has sworn to come out from the world; and not to conform to its vain fashions: and can any one perform his vows without appearing singular when compared with the world? It is again said, that, "Religion does not consist in dress." While this is fully granted, it may be replied, that dress may be the occasion of great impiety towards God, dishonour to the church, and a moral death to the souls of professors. It is again said, "A person may be as proud of a plain as a fashionable dress." So a person may be proud of any appearance of humility: but the question is, what does God require? not pride, but humility; not gaudy attire, but modest apparel.

But the question still returns, what can be done? Let the church of God awake to this crying sin; let the ministers of the Gospel preach the whole truth, and give a portion to every one in due season; let the mothers in Israel begin the reform with their daughters, lest God should come down upon them in judgment, and "take away the bravery of their trinkling ornaments." Judgment begins first at the house of God: we daily hear professors complaining of great coldness in our churches; and while this sin, and many others, remains unrepented of and uncorrected, we may expect that God will suffer the churches to eat the fruit of their own doings, and leave them to mourn an unprofitable ministry and barren ordinances.—*Chris. Adv. & Jour.*

EXTRAORDINARY MOVEMENTS.

The present day possesses some remarkable features and indications. The Jews are agitated. The spirit of inquiry and expectation pervades their nation to an unusual extent.—They begin to explore causes, to examine testimonies, and to feel the

galling yoke of moral bondage — The Turkish empire is agitated — The tide of the great eastern defection is beginning to be rolled back, and its refluent wave is tinged with blood. The ancient foundations of MASONARY are shaken. This is something new. Publications devoted to its destruction are rapidly increasing in these UNITED STATES, where nothing will be able to stand except that which can endure the test of examination. The confessions and recantations of those who are abjuring it, as one of the most deadly enormities, fill the columns of various papers every week — *This is history*—naked truth. The disuse of ardent spirits is now the philosophy of the day. All classes and denominations of men in our land, are being united on this point. The best and holiest hands are every where occupied in pulling down the old embankments that have long obstructed the flow of knowledge and virtue, and in sending out the streams in the form of Bibles and Tracts. Pure and undefiled religion is no longer contented to remain immured within its native walls. It goes out to bless the nations. The mouths of babes and sucklings are becoming eloquent with the praises of God. There is a mighty swell in the great moral ocean, and the floating tenants of the deep are speeding their passage to their destined ports. —*Columbian Star.*

THE CHRISTIAN CHARACTER

Each revealed perfection of God, as it enters the heart of man, goes to form a part of the Christian character, and is necessary to the filling up of that character. The full character is a cordial, and delighted, and intelligent sympathy with the whole will of God. But we must know God, in order thus to sympathize with him; for we cannot sympathize with what we know not, and believe not. We may know and believe many things, without sympathizing with them; but no man can know or believe in God, without sympathizing with him.—For he that does not know God as the light, and the life, and the portion of his soul, knows not God; and he that knows this, cannot but sympathize with him. This full sympathy, then, is the full receiving of the revealed will, and thoughts, and purposes of God; it is the casting out of self to make room for God; it is the being cut off from our own root, and the being grafted on the root of God; it is the spirit of affectionate dependence.—*Erskine on the Freeness of the Gospel.*

A WONDERFUL BOOK.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not just like other books But there is nothing in the world like it, or comparable to it — The sun in the firmanent is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read And, at the same time look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart.—The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do to its reader, is to refer him to the Bible.

Let us seek to know more of the Bible, but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us—for yet a few days, and we shall be in eternity.—*ib.*

A COMMON ERROR.

Many are apt to think, that religion is just one of the many duties of life, and that it ought to have its own time and its own place like the others—and they set apart for it churches, and Sundays, and certain other occasions,—and having done so much for it, they seem to consider it an intrudor, if it appears out of these limits. Thus we know, that although the authority of God, and the inspiration of the Bible are nominally anknowledged in this country, yet any one who, in the great deliberative assemblies of the nation, for instance, should quote the Bible as a reason for giving his vote one way or another, would be generally regarded either as a fanatic or a hypocrite. The introduction of such a book, or such an authority, would be considered almost as great an impropriety, as the introduction of a band of music. Now, religion is not just one of the many duties of life; it is itself a life; it is the taking a man off from his own root, and grafting him on God, as the new root of all his thoughts, and desires, and doings.—And as the sap of the root circulates through every branch, and twig, and leaf of the tree,—so the love of God, which is the sap of this new spiritual root, ought to circulate through every thought, and desire, and action of the man. If a man were truly religious, he would judge of every thing by the light of God's will, and this will of God would be given, as the reason of his judgment, whenever he was asked for his reason. And among those who, not nominally, but really acknowledged the authority of God, such a reason would be considered as the only good reason which could be given. God is not really acknowledged in any country where his authority cannot be appealed to as a ground of judgment or of action, without exciting astonishment. I mention this, as a striking feature in the public character of the nation. The same men who would scout the mention of the Bible in one place, would have no objection to it in another; they go to church, and even to Bible and Missionary Societies perhaps — All that they insist on is, that religion should keep its own place.—They know it only as a decency; they do not know it as the great truth—the paramount relation of their being—as that which according as it is present or absent, determines the character of every thought, word, and action, to be either right or wrong essentially.—*Ib.*

INFLUENCE OF A REVIVAL.

The following extract is from a letter to one of the Editors of the Rochester Observer, dated Johnstown, Licking County, Ohio, January 21, 1829:

"Since my letter from which you published an extract, not less than one hundred have made a public profession of the Christian religion, which has added to the visible church something over two hundred and fifty since the commencement of the revival. A spirit of vital piety is manifest among professors, who had long neglected to trim their lamps. One year ago, not a Tract, Bible, or Sabbath School Society had been organized in the townships of which I speak, with the exception of a Tract Society in Granville. At this time Sabbath School and Bible Societies are in a flourishing state in every township of which I have made mention, and Tracts are in general circulation.

Three Societies for the Suppression of Intemperance have been organized within as many months.—Monthly Concerts of Prayer are now attended and apparently with much interest by those who three months since had no knowledge of their existence in any part of the Christian world. Every exertion which has been made having for its object the advancement of the Redeemer's kingdom in the organization of these benevolent institutions, has been eminently calculated to awaken a spirit of *vital piety*, to arrest and fix the attention upon the concerns of our immortal souls; and those congregations which have been most active and liberal in these respects, have more especially been favored with the influences of God's Holy Spirit, while others who have remained inactive, are left under the influences of a cold and formal profession of godliness.

How strange that those who know they must die, should ever feel indifferent about the future world! It is one of the strongest marks of a depraved nature—one of the greatest wonders of the present state. I have sometimes thought that more might be done than is commonly attempted in education to familiarize the idea of death to the minds of children, by representing it as the grand event for which they are born; and thus making a future state the object of their chief interest and ambition: perhaps something might be done: but after all, we know and feel that nothing but the mighty power of God can overcome the earthliness of mind, and give it the discernment of things spiritual.—*Miss Jane Taylor's Letters.*

Be content to want things that are not of absolute necessity, rather than to run up the score; such a man pays at the latter end a third part more than the principal comes to, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts to stop his creditor's mouths; and many times falls into desperate courses.—*Sir Matthew Hale.*

Weariness is never found but in irregularity, and a life of confusion, where every thing is out of place: it is in living by hazard, that we are a burden to ourselves.

Without mounting by degress, a man cannot attain to high things; and the breaking of the ladder still casteth a man back, and maketh the thing wearisome which was easy.—*Sidney.*

We cannot be good as God is good, to all persons every where; but we can rejoice, that every where there is a God to do them good.

Poetry.

STANZAS.

BY JOSIAH CONDER.

Why are springs enthroned so high,
Where the mountains kiss the sky!
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden light!
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great!
'Tis that they may prop the state;
So that toil its sweets may yield,
And the sower reap the field.

Riches, why doth he confer!
That the rich may minister,
In the hour of their distress,
To the poor and fatherless.

Does he light a Newton's mind!
'Tis to shine on all mankind.
Does he give to virtue birth!
'Tis the salt of this poor earth.

Reader, whoso'er thou art.
What thy God has given impart,
Hide it not within the ground;
Send the cup of blessing round.

Hast thou power!—the weak defend,
Light!—give light: thy knowledge lend,
Rich!—remember him who gave,
Free!—be brother to the slave.

MISCELLANY.

For the Western Luminary.

A DEATH-BED SCENE

OF A MORAL MAN.

Mr. Skillman.—On the —— day of this inst. I witnessed the death bed scene of Mr. ——, my neighbour for near 30 years. He was what is usually termed a Moral Man. He lived respected in his neighbourhood; was humane, affectionate and honest. His word was as good as his bond to all who knew him. He was industrious and economical, and his circumstances comfortable; his family creditable. He was temperate and charitable; he was friendly to religion, his wife and daughter were professors, and he frequently had preaching at his house. He was naturally a man of benevolent feelings, and his conduct was in unison with his feelings; no man more ready to oblige his neighbour than he was, either with his personal attention or his purse.—(And the writer of this essay is free to acknowledge himself his debtor, in both these respects.) He loaned his money at LEGAL INTEREST, when 10, 12—or 25 per cent was given in his neighbourhood.

He was in friendship with all who knew him; he discharged the duties of father, brother, husband and neighbour, with uniformity; and his conduct was of such a character as to put *many professors* of religion far in the back ground. He never made any profession of religion; but gave his assent and consent to all the leading truths of christianity. He was, in fact, "Almost a Christian." I was with him during his last days; and although I have witnessed many death-bed scenes, this was of a different character from any I ever witnessed before. I have thrown the prominent occurrences of that day into a Narrative, which if you think proper you are at liberty to publish in your excellent paper. I have purposely concealed the name and residence of both the deceased and myself. None of his relations take your paper. I am the only subscriber in the neighbourhood. I would be the last person to hurt the feelings of the friends of the deceased, and I know that I can be of no service to him. My object is to give a true account of the facts. The deceased I leave with his Maker. And if any poor Moralist, should take the alarm from reading the narrative, my object is attained; for the happiness of those who are alive, is the moving cause of this communication. A LAYMAN.

THE NARRATIVE.

On the —— day of —— Mr. —— departed this life. On the morning of that day I visited him. He was in the possession of his senses, but evidently near eternity. He knew me, and when I asked him 'how he did this morning,' he answered, 'S ——, I shall die, and I am not prepared to die'—This declaration excited my feelings, and a pause ensued. In a few moments the subject was again mentioned by him in the same words, 'I am not prepared to die.' Believing, from his manner, that he wished to converse with me on the subject of religion, I endeavoured to comfort him, by presenting some of the gracious promises and doctrines of the gospel to him in my feeble and plain manner. He appeared to obtain no comfort. His wife (a pious woman) requested prayer. He listened with profound attention; after the conclusion of prayer he remarked, 'I cannot pray; my Saviour has left me, and I cannot pray.' After a solemn pause, his affectionate wife, leaning on the side of his bed—commenced a conversation with him on the subject of Religion. Her language and manner was impressive.—She dwelt on the gracious promises and doctrines of salvation by free grace through Jesus Christ and feelingly and affectionately urged the necessity of his immediately embracing the proffered mercy. He listened to her with the most solemn attention. To myself, and I believe to all the company, it was loud preaching. After a short pause, he threw his arm around her neck, in the most affectionate manner, and in a clear voice uttered the following sentence: "Ah! my dear, for nearly thirty years have you thus affectionately urged me to attend to this matter; but I put it off, and still PUT IT OFF; and now I have sinned away my day of grace, and I am given up." Turning his face to the wall, he added, "my Saviour has given me up." Mute with astonishment, the company gaped on each other, until a groan of anguish burst from the heart of his wife, and was re-echoed by all present. Most of the company left the room. I remained with him; and after some time renewed my endeavours to comfort him. I told him that Satan, the grand enemy, would endeavour to persuade us that our Saviour had left us. But the Saviour was always present, and that the sly suggestions of Satan ought not to be believed. His reply was, "my Saviour has left me."

His Physicians came, and all that friendship and medical skill could devise, was tried to save him. He grew worse. About 12 o'clock the physicians left him. Between 2 and 3 o'clock he had an interval of composure, when his wife urged him to pray. He calmly replied, "I cannot pray." She asked him if singing would discompose him. He replied, 'not at all,' and twice repeated "Farewell vain world," "Farewell vain world," without concluding the line. His wife added, "I am going home:" (the hymn beginning with that line was sung.) His wife then asked him if he could not pray now. He said he would. Every breath was suspended, and in his usual tone of voice (when in health) he uttered the following words: "God Almighty, have mercy on a poor sinner, just about to plunge headlong into Hell." He paused. His wife, kneeling by his bed side, asked him if he could pray no more. He answered, "I cannot say another word." Another hymn was sung, in which the words occurred, "I hope to praise him after death." His wife then asked him if he did not hope to praise his gracious Saviour after death. He shook his head, and looking his wife affectionately in the face, answered, "I cannot say I do." In a little time a violent spasm seized him, which evinced the rapid approach of his dissolution. After perhaps an hour's struggle with the grim monster, he revived a little and bid his family and neighbours farewell. A weeping relative begged me to converse once more with him about his eternal prospects. I did so, but still got answers all agreeing in one point; that he had no hope, and was unwilling to die. A pious neighbour came in a few moments after I had ceased to converse with him and asked him some questions on the same subject, and he gave similar answers. After sun set I left him, and about 12 at night he died. L.

HOW TO TREAT YOUR MINISTER.

But though you may love your pastor, and express your attachment by acts of special kindness, *do not flatter him.* If he pray like a seraph, never tell him of it. If he be as pious as Baxter—as profound as Newton—or as eloquent as Whitefield—proclaim it not in his ears—let him remain so. If he is esteemed as a prodigy of intellectual strength—if he be admired for his ingenuity at interpretation—if his style should charm the fastidious ear of taste—if his voice be as melodious as the dulcimer,—Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of feeling or dissatisfaction with his performances, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers' hearts are much like yours—capable of inflation by pride and self-conceit.

On the other hand, you will never be the medium of communicating information to him that will tend to perplex his mind, unless you have special reason to believe that he ought to know it. If there be petty differences among yourselves, endeavour speedily to adjust them. Unless it be positively necessary, in order to guard him against deception, do not expose to him the particular character of his hearers. If any speak against him, and you know the insinuations or charges to be false, let him be a stranger to the calumnies, and be yourselves the defenders of his reputation. By neglecting these cautions, you will subject him to much solicitude and perplexity of mind, that will in its tendency, unless counteractered by extraordinary grace, prove highly injurious. He will be discouraged—he will imperceptibly acquire towards those individuals a secret dislike, and his preaching will possibly become too personal. His mind should be kept perfectly free from every extraneous consideration that can disturb his equanimity, or throw his feelings out of their true polarity. If his soul must ever be agitated, let the causes of excitement be such as belong to his lofty vocation—the brevity of life—the value of the soul—the holiness of God—the listlessness of a perishing world.

EXTRACTS FROM SCOUGAL.

Too much desire to please men, mightily preventeth the pleasing of God.

Never think highly of thyself, nor despise any other man.

Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine own.

Lift up thy heart often to God, and desire in all things his assistance.

Remember always the presence of God.

Rejoice always in the will of God.

Direct all to the glory of God.

CONTROVERSY.

The spirit in which Christians should defend the truth.—We find the following prayer in the Diary of the late Rev Legh Richmond: It was penned at a time when he was engaged in a controversial discussion, published in the Christian Observer.

"Preserve me, O my God! in the wiles of controversy from the neglect of practical religion within. It is not Calvin, nor Arminius, nor Cranmer, but *Christ*, who is the Saviour, and his name only be adored."

CONGRESSIONAL ANECDOTE.—During Mr. Jefferson's administration syrup was provided in the Capitol for the refreshment of the members of Congress. This was furnished and charged under the head of *stationary*. The National Intelligencer tells us, that a member who did not like the beverage, jocosely remarked that he should be very glad if the officers of the House would provide a little whiskey for those who preferred it, and charge it to the account of *fuel*.—*Alexandria Gazette*.

CHILDREN'S SCHOOL.

MRS. CLAYTON respectfully informs her friends and former patrons, that she intends resuming her school on Monday the 2d day of April. She solicits a share of the public patronage. Her terms will be two dollars and fifty cents per quarter.

Lex. March 10th, 1829.